Open call to the PIIGS for a text-mining of the troika

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we've got a situation here: SOUTH*

The term «South» brings a not-only geographically located nor a strictly territorial problematic: it invokes an ontological, constitutive and transversal construct, a *structural management of life*. Better said: South is *infrastructural*, if we consider any *apparatus* to be infrastructural once it affects semiotic-material flows at a certain scale and under a certain regime of standardisation.

With Penny Harvey and Hannah Knox in «The Enchantments of Infrastructure» we argue that through, with, within, along South there is a need to affirm and highlight the affective force inscribed in infrastructures, as it might hold «the promise of transformation»,

«invigorated by mundane engagements with unruly forces that threaten to subvert the best laid plans of politicians and engineers». This opens up a plan for close-reading the management of flows to hopefully better understand the particular semiotic-material circuit which renders the so-called South and the lives and subjectivities that emerge and co-compose around it.

Let's attend to South with both inter- and intra-gestures: for the inter-Souths, the term could definitely be «pluralized» later on, perhaps assuming the proposal of referring to «the global souths» to understand how they align, eclipse, co-complement, re-locate or disattend each other. South as a set of semiotic-material conditions of possibility, not as a unitary, universal, singular and fixed statement of truth. The plural univocity of that «set» may work for now, waiting for a proper reverse-engineering of its universalist rigidness. The intra-souths are found along the making of the everyday life, from within.

Politics magnetizes around the conditions of possibilities. It is busy in organising and laying out the possibles. A politics of the possible implies to understand that its very key objective is the transformation of desire by accessible means. Fictions jump over the given –«the probable»– as imaginations that are expanded, projected, constructed, diffracted and cared-about. Fictional works are powerful techniques to widen desire in the shape of «the possible». Often they function as proposals, other times as ready-to-go scripts and usually as hands-on instructables. They offer worldviews that might operate as blueprints for the immediate. And they can be quite affordable, too. Taking and applying fiction for affecting the conditions of possibility as a plan risks to be understood as a mere «goodist» proposal, almost naïve or only tactical. Quite differently, political fictions are at the very fundament of the shared world we build on a daily basis.

A political fiction that is operative is embodied, not alone, and it might exist in transition, in circulation: ready to be read and rendered. Political fictions have a leading role at the composition and adaptation of the possible in terms of their all-scale, all-durabilities, all-tangibility gradients of materiality, subjectivities and collectivities. Political fictions can definitely be alive. They tend to be alive.

As far as we remember, we have read and heard of the notion of political fiction in the South a number of times. But we have never known of approaches to the notion of South itself as a political fiction. If South is the infrastructural apparatus and fiction is the technique to operate and co-compose along it, we detect the *urgency* of experimenting South as a political fiction. An experimental urgency for which *remembering* might not be enough, and which might be not that *far*, neither: Intra-South fictions can and must be practiced presently, closely, accessively. We can afford that.

[2]
P.I.I.G.S. feed-back the Troika: show us the in-voice
(circa Bruselas, summer of Grexit: 2015)**
[this text is a continuation of an ongoing collaborative project with Rob Fitterman]**

A whole generation of europeans grew up in a territorial fiction; a truly generative territory was set up to grow «Europe»: the *myth*. The myth of Europe is the myth of an union, of its gestation its generation its engendering. The generative myth of a whole generation. Here-now in decomposition. Facts based on fictions.

The land that once lived the uprise of democracy as a notion is now experimenting some tensions of the fact-fiction kind of a myth settled in terms of transfer, distribution, western-ity, economy, latence, excess, coalition, rates, supplying, planning, order, lack, debt, sovereignity, embeddedness, inscription, signaletics, nationality, transit, europeanness, southern, rescue, presence.

The settlement of the myth is undertaken by the Troika. Taken and made fact. Pure austericide fact based on precarious fiction. Facts and fictions take body: are generative. The bodies of the precariat made to measure of scarcity by the Troika's body travelling to the mythical South to place rescue in order. To resignify. Security corpus that closes the possibles and asks for deadlines.

A Troika that when makes itself present is hosted thoroughly, welcomed, fed maybe with not as much will as aftermath. What could feedback do?

This is a call to focus reading and writing on the logistic minutia of the meetings and events that shaped the financial fall of the nation-states of the weaker eurozone: when the Troika makes itself present. This logistics are codified along menus, delivery notes, furniture rental confirmations, accommodation receipts, invoices, promissory notes, certificates, etc. The Troika is a living triad: three corpus to commission, a fund, by the center.

The Financial Times (what are those: financial times) designated in 2008 «PIIGS» to the endebted territories that do not take off («PIGS» as in animalisation, filth, dirt and waste). Good genre.

Two living fictions: the Troika and the PIGS. Life of the PIIGS before the life of the Troika. *Zoé* and *Bios*. All not-only-human entities, regardless their not-only-humanity –due to collectivity, alienation or both–, have a biographical trajectory, vital transit, and caring, hosting, coupling, sustainability and resilience needs. Tey have bodies made out of corpus made out of bodies, all of them structured one way or another (mixed in the degraded gradient from autonomy towards institutionality). The Troika eats, sleeps, develops, displaces and wastes. All the way down below, through the PIGS.

Infrastructures facilitate certain daily order, order certain fluxes. Often feedback minutia. This leads us to problematize the regime of property and/or possession and/or belonging in relation to these bodies and the subjection provoked by their (infra)structuring. With queer theoreticians like Judith Butler or Athena Athanasiou, we propose dispossession (as an alternative to reappropriation?) of highly structurated, standarised, normativized bodies; to test, perhaps textually, hopefully textually, the potentials of displacement and opacity proper of actual political logistics. Dispossession of inscriptions, of denominations of origin, of *patrinomial* registers.

Where does the Troika get its power from?
Where does all that power emerge from?
How does that powerful body keep itself so strong and svelte?
Is it healthy? Is it? Is it contagious? Is it?
Is the decision taking a well-fed monster?
What implications would it have to pay atention to the reproductive economies that underlie in (and sustain) the Troika acts?

As an extension –or a fork, or a partition– of our artistic and textual practices, our aim is to mine, document, transfer, expose, manipulate and malverse the Troika's performances, repurposing the logistic infrastructure that sustains it. All of them have a textual reverse. All reverses are full of unseen power unfoldings: *text matters*. Power is no longer representational: it turned strongly infrastructural. Import/Export. Nonstop texting. This is our main reason to behave samewise.

We propose to keep experimenting with the cheapest, most affordable technology: *language!* Language –or more especifically langue– is a way of sharing the present through new embodiments. Of letting go of the self and working on a common ground: it is a way of making world. *Somantically*, infrastructurally. So: where is the fiction of South inscribed, noted, noticed?

Our writing proposal starts from an infrastructural landscape geographically conformed (SOUTH/PIIGS) with the aim of testing an aesthetics of dispossession based on mining textualities that reflect that ontopolitical distortion. We wonder about the so-called *content* of a so-called *continent*.

So, we hope librarians manufacturers hostelers chauffeurs janitors public workers of functional reference play a role in our project, not only guiding us towards the textual minutia we need, but also more actively, propellinging us through the gap to another logisticlinguistic materiality in the frame of the parameters of our object of study and subjection. Incribe your-selves!

===/ **Jara Rocha**

/ **procedencia**
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